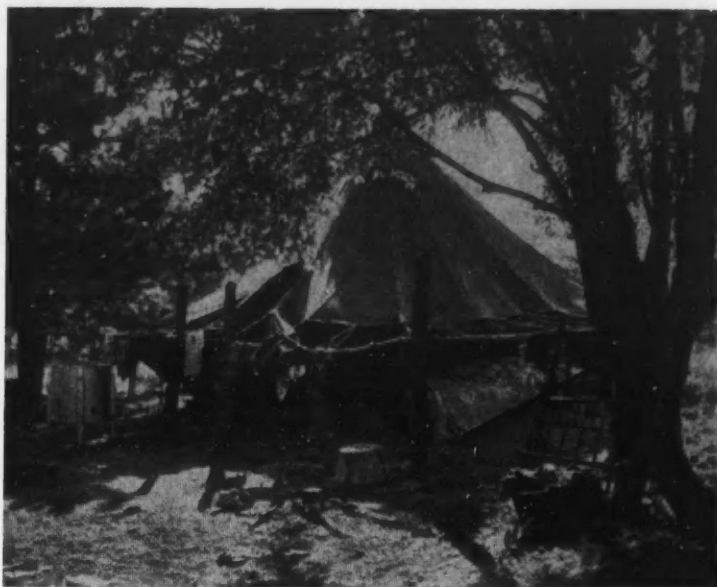


Community



Left: Tent is home for many migratory laborers. Note washing machine at left.



Right: Migratory child sleeps on dirty cot in cottage with newspaper-lined walls.

Migrants Migratory Farm Laborers Still Most Disadvantaged U.S. Group

"Latest complete figures which are available, point out that the annual wage in 1957 for farm workers was \$894, including \$154 of non-farm earnings, while the factory workers' earnings for that period was over \$4,000."

MIGRATORY FARM WORKERS, mainly Mexicans, Puerto Ricans, Negroes and poor whites are among the most disadvantaged groups in our population. To be sure, progress has been made to alleviate this disadvantage in some sectors of the country, but much more must be accomplished to afford to agricultural workers the same coverage established for the benefit of industrial workers.

Last February public Hearings of the National Advisory Committee on Farm Labor were held in Washington, D.C. Much testimony was given by representatives of various groups: government, religious, legal, labor and management.

The conclusions reached after a review of this testimony embrace eleven points ranging from the sub-standard status of farm workers, men, women and children, to the great lack of social legislation for the coverage of migratory farm workers. By extension, this dearth of coverage under existing laws leads to exploitation. This means: low wages; long hours; hazardous working conditions, minimum housing accommodations with its concomitant unsanitary conditions detrimental to healthy living.

Three Areas

We are concerned here with only three of these areas: housing, economics and transportation.

The most important for a wage earner is quite naturally

the economic consideration. Latest complete figures which are available point out that the annual wage in 1957 for farm workers was \$894.00 including \$154.00 of non-farm earnings, while the factory workers' earnings for that same period was over \$4,000.00! Now, in figuring out the difference in purchasing power of these two groups it becomes obvious that one group is quite sub-standard.

Is the former a living wage according to our national standards? Of course not. How can a male wage earner, father of a family, possibly maintain a stable family group? What about the children? Obviously, people cannot continue to live at this low level without sinking further downward rather than progressing.

Progress Made

Some progress has been made for farm labor in certain areas in the Eastern states through governmental legislation, but there is a great need for much, much more progress which must be effected to assure these high standards. How long will it take? Who will be responsible to set these standards? Will competent staff be trained to see that the program is in compliance with these standards? Democratic methods of organization must be worked out soon.

However, the purpose of this article is to point out some problems, not possible solutions.

(Continued on page 8)

EDITORIAL

Johnson vs. Administration Administration vs. Douglas

SEVERAL MONTHS AGO we commented to the effect that the results of the elections of last November clearly showed a mandate for the Eighty-sixth Congress to pass legislation of a liberal nature, and more specifically a stronger Civil Rights law. Now it appears that time is running out, although we still expect that something will be forced through in the flurry of the final few weeks of the session. This "something" will have to be more adequate than the bills proposed by the Administration and by Senator Johnson, in order for Congress to keep faith with the voters; especially in view of the failure to substantially modify the filibuster problem earlier in the year.

Both of these bills have some worthy features, but neither provides for dealing with state or local officials who refuse to comply with the law of the land, the 1954 Supreme Court decision. And this crucial issue of defiance is one that the federal government must meet if the Supreme Court decision is to be executed. Because of this and other

short-comings, we feel that these bills must be rejected.

Since only three measures have been introduced, two of which are inadequate, what about the third? Fortunately it is one that we can enthusiastically endorse. The bill, S. 810, sponsored by Senator Paul H. Douglas and 16 others, would be a hopeful approach toward cooperation and agreement between federal and local governments. It provides for liberal technical and financial assistance from the federal government to those communities that show willingness to comply with the desegregation decision. It also contains an important provision similar to the famous "Part III" voted out of last year's civil rights bill. This is the authorization for the Attorney General to file civil suits on behalf of Negroes denied equal protection; a burden now almost exclusively on the Negro parents and the NAACP.

We urge the passage of the Douglas bill and hope that our readers will, if they agree with our position, use their influence in its support.

—JEB

READERS WRITE: Suggest Article on Prejudice

Dear Editors:

In taking a course in General Psychology I have come across some interesting material on the psychology of race prejudice. I would like to see something from this approach in **COMMUNITY**. The following is quoted from *Persons and Personality* published by Appleton-Century Crofts, Inc.:

"It is interesting to note that self-knowledge and a knowledge of psychological laws governing prejudice may be instrumental in eliminating prejudice. The dissemination of psychological knowledge of this kind is often much more effective than the dissemination of knowledge concerning the objects of prejudice.

"The motive force behind human prejudice seems to be the satisfaction of basic human needs. Prejudice based on emotional involvement prevents people from seeing what is actually there. In this connection an observation by the Swedish psychologist, Myrdal, as to why Americans have adopted and persistently clung to the notion that the Negro is biologically inferior to the white man in spite of scientific evidence to the contrary. Myrdal says "The biological identity had to be utilized as an intellectual explanation of and a moral apology for slavery in a society which went out em-

phatically to invoke as its highest principle the ideals of the inalienable rights of all men to freedom and equality of opportunity.

"Prejudice, which is emotionally determined may be compared to a behavior problem, a neurosis, or a psychosis. It is essentially a maladjustment resulting from inner conflict. The tenacity with which the prejudice is held depends upon the seriousness of the emotional conflict and the resources the person has for meeting such conflicts. Prejudice, like mental illness, is an attempt to establish emotional equilibrium. It is socially destructive. Prejudice never really solves a problem, it merely represses or disguises the problem. Prejudice can be diminished or eliminated by helping the prejudiced person to come to grips with himself and develop a more wholesome personality."

I am hoping, then, to see some information along this line in **COMMUNITY**.

Keep up the good work on your "tops" paper.

Sincerely,

CHARDELLE SANDERS
Cincinnati, Ohio

OUR CONTRIBUTORS

- **EDWARD W. FINNEGAN** is a Migration Specialist with the Midwest Office of the Commonwealth of Puerto Rico, Department of Labor in Chicago, Illinois.
- **MARY DOLAN**, a former editor of **COMMUNITY**, is the director of Friendship House in Chicago. In this issue she begins a regular column on FH.
- **JAMES V. CUNNINGHAM**, appearing for the second time in **COMMUNITY** in recent months, is the Associate Director of ACTION-Housing, Inc. in Pittsburgh.
- **ED MALOVER** is a volunteer at FH and at the Catholic Council on Working Life in Chicago.
- **SHEILA WILEY** is a housewife in Lansing, Michigan, where her husband teaches sociology at Michigan State University. She has been active for many years in Catholic Action.
- **DR. GORDON ZAHN** is a professor of sociology at Loyola University in Chicago. He has written for *Commonweal*, *The Catholic Worker*, *America*, and several other publications.
- **ALICE CHILDRESS**, a columnist for the *Afro-American*, appears for the second time in **COMMUNITY**.
- **JEAN HESS**, a librarian in Louisville, Kentucky, is a regular contributor to **COMMUNITY**.
- **DOROTHY ABERNETHY** of Subiaco, Arkansas, is a regular contributor of "Lines from the South."

Illustrations on pages 4 and 5 are by Sylvia Roman from "A Primer for Parents." Published by the Anti-Defamation League of B'nai B'rith, 1959.



Herblock, Washington Post & Times-Herald

THE WHITE MAN'S BURDEN

Comments on Mrs. Abernethy's Column

Dear Editors:

While all of us remember with great pleasure Mrs. Dorothy Abernethy's June 1954 visit to the Philadelphia Grail Center, I feel impelled to say that I am sure her recollection of the "incident" she describes in your May issue is based on some sort of misunderstanding.

I do not at all remember the occurrence she mentions. It is quite possible that we made a special effort to have some of our Negro members come to meet Mrs. Abernethy, since she is well worth meeting. However, I think anyone who knows the Grail will agree when I say that such a self-conscious, "test case" atmosphere as is pictured is really unthinkable at any of our centers. The Grail is, by definition and in fact, a movement in which women of all nations and all races are united in a common apostolic effort. The groups in resi-

dence at our centers and the teams working at all the various areas of apostolate are always markedly international and interracial. If anything is characteristic of this "encounter" and working together in the Grail, it is a certain unself-consciousness—an assumption that this is a normal part of the Christian life.

Since the beginning of the Grail movement in Philadelphia we have almost consistently had Negro members and in-service staff at the Center, to say nothing of members living and taking responsibility in the movement all over the city; so that I cannot imagine that there could have been any such flurry about the meeting described. And I must say emphatically that we do not use fellow members of the Mystical Body of Christ for "test cases!"

I am sure that Mrs. Abernethy's remembrance of five years ago is here related casually and innocently, to make a point, without any intent to paint an unpleasant picture. However, the impression created, perhaps unconsciously, cannot help but be repugnant to us in the Grail—women of many races who share the deepest kind of unity and responsibility.

I should be grateful if you would print this letter. Best wishes to you and to Mrs. Abernethy (I am sending her a copy of this letter).

Sincerely,

ANNE MULKEEN
Director
THE GRAIL
Philadelphia, Pennsylvania

Sister Likes Review Of Recent Book On "Over-Population"

Dear Editors:

Enclosed is our subscription renewal for another year of **COMMUNITY**.

One of the greatest services that it has done for us just recently was to publish a review of the book on "Over-population" which we were able to borrow from the Catholic University Library for one of our sisters who has just been assigned to Burma. She found the book most valuable and was certainly grateful to your paper for the lead.

Best success to you always.

Sincerely,

SISTER MICHAEL
Catholic Maternity Institute
Santa Fe, New Mexico



Feast of St. Mary Magdalene:
July 22

COMMUNITY

JULY, 1959 • Vol. 18, No. 11

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On Speakers Who Ask Questions

"Oh, the questions went over big with the audience because a colored man who asks questions is more popular than one who makes statements."

HI, MARGE; Girl, don't ask me how I enjoyed the dinner.

You should have bought a ticket and found out everything for yourself.

I know that you know what we had to eat.

What do they always have to eat at these hotel banquet dinners?

That's right, the same old, everlasting thing—chicken, green peas and ice cream.

Standard Dinner

That is the standard dinner which must be served from one end of the land to the other whenever folks gather in a dining room to hear a guest speaker.

One of these days some organization is goin' to make front page headlines in the newspaper by serving beef stew, biscuits and green salad.

Oh, but that will most likely never happen.

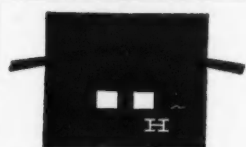
The eagle may be our national bird and the turkey may be our traditional feast, but the chicken has been talked over by more public speakers, lecturers, and politicians than any other bird that flaps a wing.

\$10.00 Dinner

I have attended \$10.00 dinner, \$6.00 dinners, and one time even shelled out \$15.00 . . . but I have yet to see the chicken fail to put in an appearance, accompanied by peas and forever followed by ice cream.

Oh, the speaker was one of those question kind of folks . . . I mean he asked questions instead of tellin' you anything. . . .

Well, most of the audience was white



FRIENDSHIP HOUSE
4233 South Indiana, Chicago 53, Ill.
417 W. 145th St., New York 31, N.Y.

NEW WORKER FOR NEW YORK F.H.

On July 6th Veronica Fessel becomes a full-time staff worker, at the New York Friendship House.

"Ronnie" was on the New York staff back in 1956. During the years since then, while working as a secretary at Polyclinic Hospital in New York City, she has been a constant dependable volunteer worker at Friendship House.

Ronnie will be at the New York center working with volunteers and also with several seminarians who are donating their services during the summer vacation. She will also spend a period of time at the National Office in Chicago to work with the staff there in developing plans for FH programs in the New York area and studying programs used in the Chicago area by Friendship House and other organizations.

SUMMER STUDY SESSIONS IN CHICAGO AREA

This year Friendship House has more than doubled its offerings in Summer Study sessions. The 1958 single week-in-Chicago and weekend-at-Childerley-Farm proved as popular as it was valuable to the attendees. So this year the program has been expanded to include three weeks and two weekends. (For details on these sessions, see ad on page three of this issue.)

Friendship House has a long tradition of such summer programs. They

(Continued on page 7)

and Miriam and I put in an appearance so's they could see that colored support things, whenever whites have a colored guest speaker . . . you know.

Chicken and Peas

The speaker was as familiar as the chicken and peas. . . .

No, I'd never seen him before but I've heard so many speakers speakin' in the same manner until there was no way in the world that he could surprise me. . . .

I mean that if he had been uptown and talkin' to "us," he would have been layin' down the law like nobody's business.

Since he was downtown and talkin' "them," his speech was full of blasted questions.

In Dignity

"We want to walk in dignity," He said, and then added . . .

"Is that asking too much?"

After every question like that, he'd get a right nice round of applause.

I kept thinkin' he'd sure be up a tree if someone was to holler out, "Yes!"

I started pushin' aside one of my green peas every time that man asked a question, and I had a right sizable pile of 'em by the time he got through with his talk.

He wanted to know!

Human Beings

Are we human beings?

Don't we have a right to live

Don't you think we want our children to go to school?

Is segregation the Christian way?

Citizens

Are we citizens?

Isn't this also our country?

Is it wrong for us to hope?

Don't we pay full fare on the bus?

Is it a crime to want to buy a home?

Didn't we give our lives for the preservation of democracy?

No, he didn't ask all of those things at one time, but he did use them to break up his speech as he went along.

Went Over Big

Oh, the questions went over big with the audience because a colored man who asks questions is more popular than one who makes statements.

In other words, he's not tellin' you, he only want to know.

Marge, he was probably doin' the best he could, and I suppose his intentions were good . . . but some of that business gets tiresome, just like the same old bill of fare.

He Got Through

After he got through askin' all those questions, a lady got up and thanked him for speaking.

She was just as bad as he was 'cause she couldn't thank him and leave it there; she had to add . . . "We may not agree with what he has to say but we will defend with our lives his right to say it."

I sat there lookin' at that man who couldn't do anything but ask questions, and at that woman who was afraid to publicly agree or disagree with him, and I thought . . . neither one of you will ever defend anything with your lives.

No, I didn't say a word, Marge. I just sat there waitin' for the waiters to bring on the ice cream, and thinkin' 'bout how many millions of chickens have laid down their lives for such weak-kneed affairs.

—Alice Childress

From Afro-American Magazine Section.

The Basis Is Spiritual

Friendship House



(Photograph by Kurt Wahle)

MONSIGNOR DANIEL M. CANTWELL, chaplain of the Chicago Friendship House, leads the staff of Friendship House's Summer Sessions on Interracial Justice, conducted in Chicago and at Childerley Farm, just outside the city, during July and August. Monsignor will give us insights into the spiritual basis of the apostolate.

Three Training Weeks will be held at the Chicago House, July 6-10, July 13-17, and August 17-21; and Weekend Workshops at Childerley Farm, July 10-12 and August 21-23.

Friendship House Summer Sessions have always been unforgettable times for growth in knowledge and inspiration, of meeting and sharing with others also concerned, of experiencing our oneness through participation in the liturgy.

Besides Monsignor Cantwell, we are honored to have with us Monsignor Reynold Hillenbrand, leader in the Catholic Action and Liturgical Movements in our country; and Father Leo R. Ward, C.S.C., philosopher-author-liturgist-social actionist, coming to give us "A Total View."

There will be workshops on: Civil Rights, Approaches in the South, Social Life, Medical Institutions, Education, Religious Institutions, Friendship House's New Techniques, History of Segregation, Responsibility in Political and Community Life, Psychology of Prejudice, Young Christian Workers and Interracial Justice, The Labor Movement and Interracial Justice.

The schedules are fully packed to provide selections for both newcomers and those wanting to go a step along. Former participants of Friendship House Sessions, former volunteers and staff are urged to return to learn FH's newly-developed techniques.

Better hurry; registration is limited. Write: Friendship House, 4233 South Indiana Avenue, Chicago 53, Illinois.

Views

Presbyterian Church Urges Brotherhood

Atlanta, Georgia—Commissioners of the General Assembly, governing body of the Presbyterian Church, United States (South), called for stepped-up efforts by church members in reconciling differences between the races.

In a statement on race relations approved by the Assembly, Christians were urged to keep safe the freedom of the two races to meet together in unhindered assembly and genuine fellowship. Strong measures to assure full opportunity for the Negro's development were urged.

Minority Members In Alaskan Election

Alaska—The president of the Alaska Senate, William E. Beltz, belongs to a minority that is new in American politics: he is an Eskimo. His only opponent for the office was an Indian.

Connecticut Passes Law Against Housing Bias

Hartford—Connecticut became the third state this year to pass an open-occupancy law. Racial discrimination has been banned by the state legislature in public housing and also in the sale or rental of private housing where the development or apartment project has five or more units. The law provides a fine of \$25.00 to \$100.00 or up to 30 days in jail for violators.

A companion bill gives the State Civil Rights Commission authority to initiate investigations instead of being limited to only acting on complaints.

Massachusetts and Colorado were the first two states to pass similar legislation during 1959.

Ordained Negro Priests Number 91 Americans

Bay St. Louis, Mississippi—A survey conducted by St. Augustine's seminary here has disclosed that there are 91 American Negro priests. This is an increase of almost 150 per cent over the 1950 figure of 37. Thirteen of these priests are stationed abroad while 78 have assignments in the United States

(Continued on page 8)

Housing Pittsburgh Housing Expert Cites Stages of Neighborhood Renewal

"American neighborhoods have grown up without zoning, without planning. . . . Racial segregation is breeding tensions . . ."

need desperately the great intellectual and physical resources of our central cities. They are the centers for ideas and our creative growth.

When the war and post-war babies start forming families and producing babies of their own in the 1960's and 1970's, the demographers predict our population is going to spurt by 96 million to a total of 273 million by 1980. Allegheny County will probably have 100,000 additional families. It will be impossible to house our people without utilizing existing housing in existing neighborhoods. Today, in the greater Pittsburgh area alone, there are 68,000 blighted homes that can be saved if we act vigorously and soon. There are probably another 200,000 homes in middle-aged neighborhoods that are on the brink. Only a forceful movement of neighborhood renewal will save them.

Pittsburgh on Move

In at least five of Pittsburgh's neighborhoods the movement has begun. On the North Side, Spring Hill resident leaders have formed a new representative committee to seek needed city services and cope with many new problems brought on by apartment developments in their neighborhood and with many old problems now made more acute. In Allegheny Center, business and institutional interests have joined with public and private planners to rebuild a dying area that has great assets. In Manchester, the imminence of large scale redevelopment has brought on your own project for rehabilitation of the Chateau East neighborhood. And you've hired a top-notch man in Neal Bellos to assist in organizing the Manchester community. In East Liberty, the city's first urban renewal project directed at remaking a living neighborhood is under way with growing participation by business, institutional and residential groups. And in Homewood-Brushton, determined home owners, organized in block groups, are laying the groundwork for a remaking of their area.

This is an encouraging start. Other neighborhoods must follow. But not too many, too fast—not so many that available resources will be spread thin and the whole job fail. This neighborhood movement is not aimed at winning headlines or giving some people good experiences. It's aimed at genuine accomplishment—reversal of the downward trend, restoration of hope in people, creating really handsome neigh-

borhoods where people will want to sink down roots—and stay. It's aimed at making residential areas so attractive that they will cause industry to remain and expand in our city, and be a reason for new industry wanting to move here. This means neighborhood renewal is linked closely to the most pressing need of the people of Pittsburgh—jobs and more jobs.

Neighborhood renewal is a new and complicated process. We don't know all the ingredients yet. But we know some of them. First comes detonation.

DETONATION

Some force hitting a declining neighborhood and starting to reverse the downward slide. In Manchester, it was a city redevelopment project and your decision to hire an area worker. In home-owner Spring Hill, it was 209 new apartments. In Allegheny Center, it was the pioneering efforts of the North Side Civic Promotion Council, and a business decline climaxed by the closing of Boggs and Buhl. In East Liberty, it was local business men demanding and getting help from civic and public agencies. In Homewood-Brushton, it was aggressive citizens determining to make a fight. The force might come from residents, from the city government, from ACTION-Housing, or a dozen different places.

The earlier residents are involved the better. No neighborhood is going to gain much depth for its renewal effort unless the people most seriously affected take part in the planning, are enthusiastic at public hearings, and are willing to spend real money on their own homes.

Actually, it's not so important who sets off the first charge, as long as it has enough force to achieve the main explosion—and all interested parties, public and private, begin to cooperate toward achieving the single goal of renewal.

Aroused Area

Once a neighborhood is aroused—and things begin to happen—and hopes start to rise—then there must be steady progress and real concrete change for the good—otherwise apathy sets in and the neighborhood will be worse off than if nothing had happened.

I remember one neighborhood in Chicago where a few articulate leaders got everybody stirred up, and there was a flurry of organization, and meetings were held with public officials who made lots of rosy promises. Merchants

and residents chipped in and opened a community improvement office with an Executive Secretary. A year passed. There were more meetings and some front porches were painted. But none of the new streets or playgrounds that were really needed—and the merchants didn't find the money for new parking lots—and the city did nothing about designating the area for a project. Two years went by, and then three—and the community became demoralized—its organization fell apart—and that neighborhood is now set back 20 years.

Which brings us to ingredient number two—the mobilization of resources.

MOBILIZATION

Once a neighborhood rebirth has been launched by responsible individuals and agencies, and these have achieved some kind of cooperative working effort—then begins the marshalling of strength. The time and money of people who live, work, or have their interests within the neighborhood. The commitment of agencies, businesses, institutions, and industry that are a part of the area. And help from outside the area. Money from foundations. Expert assistance from the Health and Welfare Association, from ACTION-Housing, Inc., from planning associations. And most critical—public aid in sufficient volume to complete the job. In one area, this might mean merely a half million dollars invested in park and school renovation backed up by an all-out code enforcement campaign. In another, it might mean acres of clearance and a \$30 million Federal urban renewal program.

There are new resources becoming available. For instance, ACTION-Housing has been working closely with realtors, contractors, and other members of the housing industry to promote rehabilitation. The organization also is making an intense study of the feasibility of establishing a Pittsburgh Development Fund which can help stimulate large-scale rehabilitation.

The point is, we're playing for keeps. The result of two hundred years of neighborhood neglect is not going to be cured with clean-up signs and \$50.00 worth of street resurfacing. This job needs big thinking and massive resources. But in the long run, it's a bargain. In the Hyde Park-Kenwood area of Chicago where I worked the last three years, we were renewing a two square mile neighborhood for about \$130 million in public and private funds.

WE'VE BEEN working with neighborhoods in various ways for a good many years. Our practice is done. We either have to begin creating successful, attractive neighborhoods where human beings can live and grow in dignity—or give up and let the bulldozer have the whole city.

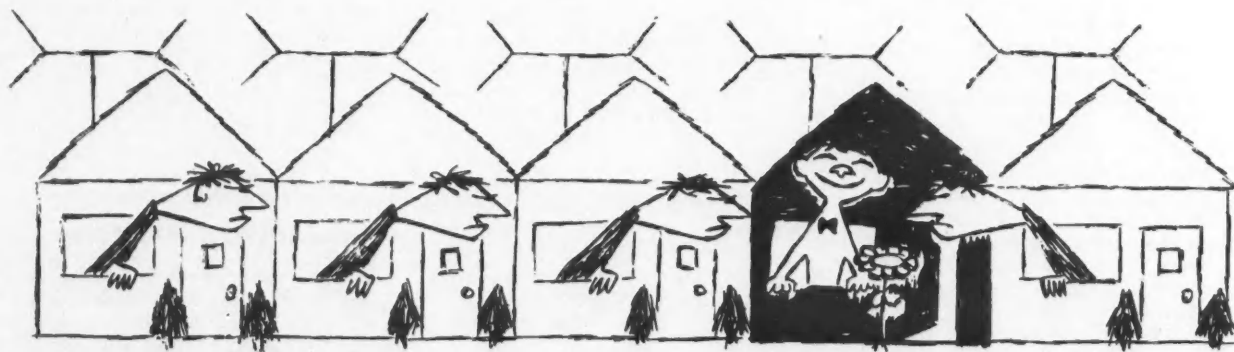
Pittsburgh—and the other great cities of America—have begun the fight. In recent months I have seen the battle waged in the Cherokee and West End neighborhoods in St. Louis, Mack-Concord in Detroit, Hyde Park-Kenwood in Chicago, Mount Royal and Harlem Park in Baltimore, and several neighborhoods right here in Pittsburgh. Search out any large city and somewhere in it the fight for revitalization of good neighborhoods will be under way.

American neighborhoods have grown up without zoning, without planning, without sufficient preparation for that space-demanding monster, the automobile. Factories are piled next to homes, schools are without playgrounds, residential streets are roaring speedways, houses are jammed together without adequate light, ventilation or yard space for children. Police protection, garbage and rubbish pick-up, street repair and cleaning, all basic city services—are too little, too late. Racial segregation is breeding tensions. Crowded buses are breeding frustrations.

City Being Deserted

The city neighborhood is being deserted by the stable and the responsible—the single family house becomes the overcrowded rooming house—the vacant store becomes the shabby warehouse. The middle-aged neighborhood moves toward slumdom. Ugliness multiplies, tax revenues decrease, the gray area spreads.

Dying neighborhoods can kill a city and ultimately strangle the nation. We



A couple of miles to the north in the Lake Meadows-Illinois Tech area where the neighborhood had died and complete redevelopment was necessary, the cost was over \$300 million for one square mile.

Now a job as big and serious as neighborhood renewal—utilizing varied and large-scale resources—can only succeed if the resources are used with logic and wisdom.

This brings us to what would seem to be the third ingredient, overall planning.

OVERALL PLANNING

As a neighborhood becomes aroused and mobilizes itself, there is a wonderful excitement—and even some confusion. If the neighborhood is to move forward, there must soon be order—and a preliminary plan.

Expert help is needed for this. Planning is an art and a science and among other things requires trained technicians. Sometimes they can be hired privately by a neighborhood which itself raises enough money or obtains foundation help. More often, the planning is done by public agencies.

No matter who directs the making of a plan, that plan will be fully successful only if there is participation by neighborhood people. There needs to be a working mechanism by which various interests inform the planners of their needs and desires, and by which the planners keep residents informed of their ideas and plans. Out of such stuff comes a good plan possible of being supported and fulfilled.

Fulfillment is our fourth ingredient—or more accurately—execution.

EXECUTION

This is the long period in which all resources are fully exploited—when patience, perseverance, and very hard work are in order. It is the time during which the neighborhood's plan not only is put into effect—but continually changed and improved. So citizens should be prepared to keep their own planning—liaison mechanism going indefinitely.

As a matter of fact, we haven't yet had enough experience to know how long the execution phase goes on. Maybe once renewal forces are set in motion in a neighborhood they need continual recharging. Perhaps, a successful renewal neighborhood never quits executing.

As grueling year follows grueling year, the citizens effort will need sustaining. This can be done if there are annual concrete results, staff assistance, and a useful role for citizens.

People have become apathetic because they do not believe things will happen. We know they can happen—we know streets can be abolished and new ones created, blighted homes can be destroyed and shiny new ones rise. These dramatic events can keep a neighborhood aroused. But they have to happen soon enough, and often enough after the excitement of published plans abates.

Now, there's one other ingredient that needs emphasis. The mobilization and planning phases consume much time—years we have found—and during all this time various forces continue to work on the neighborhood. Some of them very destructive forces. So a fifth ingredient is preservation.

PRESERVATION

Preserve the existing assets until execution takes hold. Preserving human assets—providing healthy activity for children and youth, maintaining a neighborhood's inter-racial character if it's a mixed area, and most important—holding on to stable, responsible families. Every decision to move or not to move is critical. This is a task for the neighborhood council—involving peo-



ple, building a climate of hope.

Physical assets have to be preserved, too—buildings maintained, and public services kept at a high level. This should include very strong code enforcement—for all buildings—even for those that might be torn down. People are going to go on living in these structures for a long time—and their condition and appearance have a great effect on neighborhood morale.

Chief Ingredients

These then would seem to be the chief ingredients—(1) DETONATION, (2) MOBILIZATION, (3) OVERALL PLANNING, (4) EXECUTION and (5) PRESERVATION.

So far in this city—and in every other city I've seen with one exception—neighborhoods are launched into renewal on a rather hit and miss basis from a city-wide standpoint. This can be avoided when there is a fully developed master plan. Detroit has marked out its 55 neighborhoods requiring renewal, and is proceeding to detonate them in a logical order. We look forward to completion of Pittsburgh's master plan. It can be most helpful to the renewal movement. But even when it's achieved, I believe encouragement and help should continue to be given to any neighborhood which for good reason spontaneously begins to pull itself up.

Our cities are great national assets. They can be even greater. We are developing a vision for them which has at its heart handsome, livable neighborhoods. With enough well-directed toil we can achieve that vision in less than 20 years.

—James V. Cunningham

Lines From the South:

Loaf of Bread Is Symbolic of Unity If Broken in Dignity, Served to All

A LOAF OF BREAD among many peoples is a symbol of unity. It is brought to table with its unity intact, broken in dignity, and served to all present with meaning. "There is bread and salt between me and thee," a man will say afterwards to one who ate at table with him, and annoyance over some accident will lessen instead of growing into divisive anger.

When bread is broken with meaning each piece is very much individual and yet all pieces have a visible relation to each other in the same loaf. It is altogether possible, that after breaking of bread, some lad of inquiring mind has asked, "Could it ever be put back together again?" And all who sat at table would indulgently lay down their pieces in the order in which they were served so that the loaf might appear again, this time an "e pluribus unum" affair.

Man is not the only one of God's creatures that lives corporately with other creatures of its kind as well as individually. Other creatures had their own nature and the nature of their corporate existence fixed definitely in their nervous systems before they were born. Man, however, does not come out of the delivery room of the hospital with a Doctorate in the Social Sciences clutched in one red fist, the wisdom of all human experience in the other, and a disposition to do always what is right in the eyes of God. He has to learn his way around both as an individual person and as a member of the groups his family is involved in. He must make decisions about the groups he is free to take or leave. And out of the materials and experiences that come his way he must grow a relation to God and a relation to other people in God, and take the eternal consequences of those relations.

The Transformation

The transformation, translation, transfiguration, or whatever scholars may call it, from the existence of substances in one order to their existence in another order is NOT the fictional fathoming of a few freaks of nature for the purpose of fooling the ordinary people into submission to their religious leaders. That transformation is going on all the time, a lot of it right before the eyes of ordinary people if they live far enough away from the smog and mechanized existence of industrial centers and take the time and trouble to look.

Suppose, as a child you were given a few yellow grains of corn one day to plant in the ground. After awhile something green would start pushing through the dirt. The next day it would be higher. When you pulled it out of the ground the green stalk was several inches long and there was a string of whitish roots as well as the yellow grain of corn. Those sprouts you left in the ground became big stalks with whole ears of corn on them. A lot of things had to be added to the corn seed before they ever became big corn plants with ears of corn. But those things were no longer rain, sunlight, carbon dioxide and bits of dirt—they had been translated into a different order of existence and functioned in a living organism.

Suppose you fed some of that corn to the chicken fattening in the coop for the day your cousins were coming for a visit. The chicken ate all the corn but kept on growing feathers and bigger drumsticks. Part of whatever had been in that corn existed now as chicken and acted according to the nature of a chicken. After the chicken was cooked and eaten it did not make your father crow or your mother lay an egg. When you looked in the mir-

ror a week later you hadn't grown a single feather but your hair was longer. Part of what used to be chicken was existing now in a different order and acting as people. And if you had a small brother like mine it was easy enough to see that those actions could sometimes be reasonable and helpful such as opening the door when you were carrying out potato peelings, and sometimes unreasonable and destructive such as making the baby chickens "lie down and go to sleep" by hitting them on the head with a stick, and sometimes downright malicious such as pulling your hair to make you cry.

Peck's Bad Boy

One day somebody brought out a copy of "Peck's Bad Boy" and read it outloud to the family group. Those words coming through the air didn't make any difference to the cat. They made my aunt laugh so hard the water started coming out of her eyes. They made my little brother sit stiller than usual during the reading, but later on, in the drug store, he went around begging everybody for chewing gum and chewed up the pieces into sticky wads which he plastered in the seat of every chair. Then "Peck's Bad Boy" made my mother and father very angry so they would not let us listen to any more of it. The same words. . . .

There is a very great deal of difference in the group that emerges from a crowd of "white" people wanting to lynch a "colored" person, and the group that emerges from a crowd of "white" people trying to pray for the heathen in Africa and reaching into their pockets for money to help them. The same people. . . .

To me, the existence of two opposing types of orders, into which human beings can convert their everyday things, relations and experiences both as individuals and as members of groups, for eternal merit or demerit, is so obvious that people ought to see it directly. It may be, however, that some people are "order" blind just as other people are color blind and such experience has no meaning for them.

Color Blind

Color blind people may not have any direct experience in seeing color but they can and do accept the fact that the reality of the existence of color has been revealed to other people. They can also study the nature of light and come to many accurate conclusions about color from reason. Thus color blind people can share, by faith and reason, in the TOTAL human knowledge revelation and experience of light and color.

On the other hand, color blind people could gather into a militant group that insists there is nothing whatever visible beyond varying shades of gray, that all color is a myth, that people who think they see colors are victims of false leaders or else weak in the brain, that all teachers of color are enemies of the people, and all devices used to teach color are but the "opium of the people." If they wanted to they could attempt to revolutionize the whole world and make them conform to this ideology—by foul means, of course, as untruths and half truths HAVE to be propagated by means that are foul. And if the rest of the world sat dozing for forty years some of the people would wake up some morning behind a gray curtain and if they objected they would be brain-washed until they agreed that red and green were but shades of gray. The evil groups that men sacrifice for live after them; the good groups they neglect are oft interred with their bones.

It would take a library of books to

(Continued on page 7)

BOOK REVIEWS

Reviewer Won Over by New Daily Missal

PERPETUAL HELP MISSAL. 4 volumes. (Perpetual Help Center, 294 East 150 Street, New York 51, New York. \$1.00 each volume.)

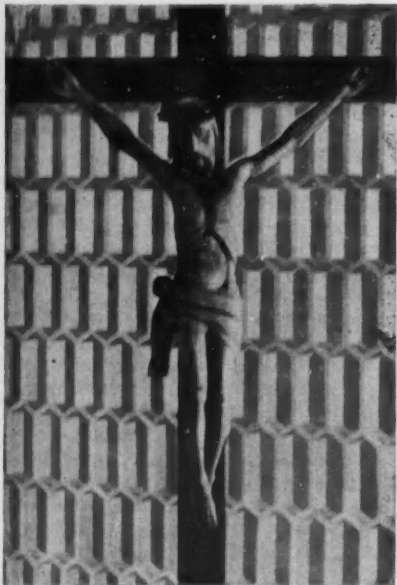
FOR YEARS I used a missal with the complete Latin text, as well as the English translation, of the Mass propers. Not because I am a Latin scholar, but it was useful in giving a clue as to what Mass was being said on days when the regular calendar was not followed, and also in keeping close to the celebrant's pace, for a greater sense of unity with him.

So it was with a definite prejudice that I undertook to use this missal—which has Latin for none of the propers and for only parts of the ordinary—for purposes of reviewing it. I have been won over. I now use it regularly.

The excellent translation of the Collects is a major reason for my enthusiasm. I have found the typical missal's translations awkward, and consequently of little meaning. Here in the *Perpetual Help Missal* are translations that break away from slavish adherence to the Latin sentence structure. The result is a vigor and directness that I find most appealing. A few examples, selected at random, make the point. (First is the text used in a popular missal, followed by the text in this new missal.)

Collect, Third Sunday after Pentecost:

O God, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy, multiply Thy mercies upon us that having Thee for our ruler and guide, we may so pass through things temporal, that we finally lose not those which are eternal. *God, you are the protector of those who place their trust in you; without you nothing is strong, nothing holy. Multiply your acts of mercy toward us. With you ruling and guiding us, may we so use all the good things of this world, that we will not lose those of eternity.*



Secret, Twentieth Sunday after Pentecost:

May these mysteries, we pray Thee, O Lord, be unto us a heavenly remedy; and may they free our hearts from vice. *Please, Lord, may this sacred rite bring us God's own medicine, and purify our hearts of their evil tendencies.*

Post-communion, Ember Wednesday in Lent:

O Lord, may we be cleansed from our secret sins and delivered from the snares of our enemies by the reception of this, Thy Sacrament. *You have filled us, Lord, with a heavenly food. Please grant that it may purify us from our secret faults, and protect us from the traps of our enemies.*

The format of the volumes is simple and tasteful. And such titles as "Entrance Song," "Intervening Changes," "Prayer Over the Offerings," and "Sol-

emn Eucharistic Prayer" are surely much more meaningful than "Introit," "Gradual," "Secret," and "Canon."

The missal has no "Commons." Instead, the first feast day using a Common Mass formulary has the entire text. Later feasts using it are referred to that feastday. A sensible arrangement, I think.

One serious fault: the volumes are not as durable as one would wish. All my volumes are showing wear and tear after one season's use, and my Volume II (for April-May-June) is real-

ly falling apart. Whether because it is the largest of the four or because it was the first published—and therefore, perhaps, lacking improvements incorporated in later volumes—I do not know. And at the attractive low \$1.00 price, one cannot expect too much. When the first volume was published in 1958, there was contemplated, I understand, offering a special binding in heavy plastic. I hope this, or some other, solution will be found. Such a good missal deserves a long life.

—Mary Dolan

Love
GOD
madly

there is so little time.

(Today Magazine)

Mid-East: Focal Point of Return to Christianity

THE CATHOLIC CHURCH IN THE MIDDLE EAST. by Raymond Ellendorf. New York: Macmillan. \$3.75. 184 pages.

THE MID-EAST Statesman, UN President Malik, has warned us that this area could pass to the Communists within a year or a decade. The West could lose the spiritual struggle in the Mid-East. Catholics must be vitally concerned with the prospects of the Ecumenical Council on Church Unity. The great tasks to be undertaken become evident with Monsignor Ellendorf's report of the status of the Christian homeland.

The contention of Malik, is supported by the author who has this admonition: "... The fact remains that through the ages we of the Western world have in reality abandoned Jerusalem; we have not returned completely and correctly to the point whence Christ came to us. Jerusalem is a living sign of our failure. As such it becomes a symbol of the whole of Jordan, of the whole of Palestine, of the whole of the Middle East, from which Christ has been to a large extent exiled."

The history of the exile is well summarized by the early heresies which arose there, the schism of Christendom in the Twelfth Century, and the domination of the Ottoman Turk Empire through four centuries. Today, within the framework of the states of Jordan, Israel, Egypt, Syria, Lebanon, Iran and Iraq, the schismatic and separated Churches continue as isolated minorities each having an exaggerated identification with their rite as a trait of the national group. Yet Catholic missionary efforts have brought separated brethren into the Church. The author sees many opportunities for union with the separated Byzantine churches, limited only by the lack of priests and resources.

The dim prospects of the Arab apostolate become clear under his exami-

nation of the religion of Islam and that of the society which it engenders. This discussion is valuable to the non-Catholic reader, because it explains why the Mid-East is a potential victim of the Communist cancer. Relying upon expediency, the Communists try to reconcile Islam with Marx, and they send out agents trained in Islamic theology to serve propaganda objectives. They are not thwarted by the wall of hostility between the Church and Islam, which has developed into a prejudice of the East against the West. The Mos-

lem conceives religion and the state as one, and he naturally associates Christianity with the Western political powers.

In conclusion, the Mid-East is treated as a whole, viewing it as a battleground of ideas. A bold analysis is made of the Communist technique, the weakness of Islam, and the Christian default. The author sums up the Mid-East as the focal point of return to Christian unity.

—E. Malover

These

"Sacrifice for Isaac"

Carved from a stump

by LeRoy Setziol.



(Photo—Courtesy, Oregon Journal)

Fr. Weigel's Book:

Effective Dialogue Between Catholics And Protestants

FAITH AND UNDERSTANDING IN AMERICA. by Gustave Weigel, S.J. New York: Macmillan. \$3.75. 170 pages.

THIS COLLECTION of essays, most of which were originally published in a variety of Catholic periodicals, further establishes Father Weigel's reputation as one of the most articulate and effective participants in the contemporary dialogue between Catholics and Protestants in America. For the most part, this is a book that can be recommended to the Protestant who is frankly curious about Catholic interpretations of the differences between the principal variants of Christianity.

Even the "tense" Protestant, the man who takes a dim and suspicious view of all things "Roman," may be impressed by this work if he does not automatically dismiss it as just another evidence of Jesuitical treachery and deceptiveness. But the reader who should benefit the most from this calmly reasoned presentation is the Catholic; he will find here new and carefully balanced insights into the real issues that divide the Christian churches, the challenges which are forcing them into the new and ever-broadening areas of cooperative endeavor, and the obstacles that will be most difficult to overcome in the process.

As with any collection of separately published articles, there is some tendency toward uneven quality of both content and style. "The Meaning of the Historical Moment" strikes this reviewer as being pretentiously labored in its



effort to be profound. Similarly, whatever of value is to be taken in "An Introduction to American Catholicism" is all but destroyed by superficiality and over-statements compounded by a note of rosy generosity which may reach its peak in the author's assurance that "According to American mores religion should not appear in the market place, not because the market place is not subject to religion, but because it is not dignified enough to house the religious." A few discussions of the encyclical teaching (regarding the rights of labor, the just price, the unequal distribution of wealth, etc.) in the context of a college class or a manufacturer's club might throw serious doubt upon the validity of this interpretation.

Book review

True Love Seeks the Good for One Loved

YOUR OTHER SELF, by Canon Jean Vieujean. Translated from the French by Richard E. Cross. The Newman Press, \$3.00. 165 pages.

THIS SLENDER volume consists of a series of 28 meditation-like essays on the love of one's neighbor. Throughout his book Canon Vieujean attempts to show the many ways in which a true love will seek the good of the one loved. First of all the lover must strive to see the loved one in all the uniqueness and mystery of his concrete personality. "This mystery is God: the real presence of God in this person." We must love God in the beloved with God present in our own heart.

A love thus truly realized will show itself in many small ways: a cheerful greeting, a smile, sympathetic understanding, patience with others' shortcomings. At times, however, charity must reach heroic proportions in the face of thoughtlessness and abuse.

The author makes an interesting distinction in regard to the apostolate. He speaks of the apostolate of love and that of propaganda, the latter running the risk of corrupting itself through undue concern with organizations, statistics, and pressure tactics. In our race to win over vast numbers to Christ, we often lose our awareness of the human person.

Concern for Love

Canon Vieujean's work is laudable in so far as he shows a sincere con-

Best Chapters

The heart of the book consists of chapters dealing with "Catholic and Protestant Theologies in Outline," "Protestant Theological Positions Today," and "Protestantism as a Catholic Concern." These chapters are brilliantly executed and more than cover whatever slight faults the remainder of the book might reveal.

And, a personal bias of the reviewer perhaps, Father Weigel is to be applauded for his fervent resistance to any effort to reduce the role of religion to that of "saving America." If more voices like his are raised, the threat of reducing the churches to branch offices of nationalistic states may yet be overcome.

—Gordon Zahn

Spiritual

cern for spreading love in the world. To talk of love is at best a difficult undertaking, however. The author has chosen a purely affective approach to this subject, commendable because it is warm and personal, but somewhat lacking because it is not laid in a theological framework. While it is true that the author occasionally refers to Christ, still he does not explain and expand upon certain examples from the life of Christ which seem to be central to a truly Christian realization of the virtue of charity.

In a century when so much has been said about the Mystical Body of Christ, the absence of any mention of this doctrine in a treatise on love is truly striking. This absence of a unifying principle makes it difficult to relate all the ideas and suggestions which the author presents.

Finally it might be pointed out that the author makes no reference in his work to the liturgy which is the redemptive love of Christ made present to us in the Mass and sacraments. It is through the liturgy, the primary source of the Christ-life that we are enabled to develop an effective Christian love for our neighbor.

Your Other Self is a labor of love. It has its deficiencies, but a thoughtful reading of this book cannot help but have some good effects upon the reader.

—Sheila Wiley

Friendship House News Notes

(Continued from page 3)

provide a specific occasion for people from other sections of the country to come for an intensive study and experience in the interracial apostolate. As Betty Plank, Education Director in charge of the sessions, puts it: they are for "introducing the 'newly-concerned' to interracial work and taking the 'old-timers' a step along."

FRIENDS AND REMODELLING OF CHICAGO CENTER

Thanks to hundreds of friends, \$5,000 to remodel the Chicago headquarters' front room and exterior has been raised. Now completion of work on the rest of the building is dependent on a second Fund Drive. A committee to work out plans for this drive is currently getting "rolling," made up of three Chicagoans: Betty Schneider, Mary Cleary, and George Greene.

The initial \$5,000 was raised largely through Benefit Parties given by many local friends, as reported in **COMMUNITY**, February 1959. Since that report several additional benefits were held:

Eloise Reeves raffled off several huge baskets of groceries—groceries she had solicited from neighborhood grocers . . . the well-known Monteverdi Singers, after giving one sacred concert for Friendship House's benefit gave a second **repeat performance**, this one at Our Lady of Sorrows Basilica, with Russ Marshall, Helen Mary Morris, Avanda McGlory, Joe Powers, and others taking care of ticket sales. . . Dixie Anne McCleary, who was leaving town, held an **auction** of her apartment furnishings. . . Gerry and Ralph Bintz's CFM group had a **card party** for the drive. And other friends attended these affairs and made donations, to reach the goal.

With the first drive successfully completed, and the second well underway, planning is confidently going forward for a series of fall Open Houses to celebrate completion of this big project.

VISITORS WELCOME

Visitors flock to Friendship House for the Summer Study Sessions, but they are by no means limited to this season. Year 'round, there is not a week at F.H. that does not bring phone calls and letters from people who want to "stop in" at the centers. Summer fur-



ther broadens the area from which visitors come as vacationing travelers from all over the country "hit" Chicago or New York City, where these centers are located.

Most callers are apologetic for taking the time of busy staff workers. But the staff workers recognize better than anyone else that the interest and concern these visitors bring with them are an indispensable source of enthusiasm.

The visitor brings something unique to Friendship House. There is a freshness, a buoyancy, a new view on old problems which comes in the House when a visitor comes to share ideas, for even a short time.

So, to summer travellers—and local friends, too: an invitation to stop at New York and Chicago's Friendship Houses is hereby extended. Note the addresses heading this column.

Bread is Symbolic of Unity Among People

(Continued from page 5)

define, illustrate, and explain adequately all the types of groups that man has grown up with and made for himself. It would take much more than a Solomon to cope with the tangled mass of groups in any part of the United States today. The American loaf of bread today is usually measured by a machine and its substance is pre-sliced. The American home, too, is hurried by many, many machines and the family group is often pre-sliced—its parents into separate jobs, its children into separate grades, its sick in hospitals, and its handicapped in institutions. The same machinery that is slicing man from his basic groups of family and community is making a one-world mass for him to live in, and into this situation has crept many, many types of groups to "aid" him in modern corporate existence.

A Household

A Community, State or Nation is something like a household of people, pests, furniture, equipment and fur-

covering a new way to get into the house by sliding down the coal chute. Junior is an organization of materials with a will and viewpoint of his own that must be developed, if possible, into a dependable citizen. The vague whining that had been gnawing at her attention all morning gets louder and she follows Junior to a box in the storage room, where Junior "got rid of" the dog that followed him home several days ago. There are five puppies now. Some groups are prolific. There is a clank in the alley as the DPW worker empties the ash cans—some organizations of materials need to be deported elsewhere. The doorbell rings and the exterminator comes to treat the foundations of the house—termites should be destroyed on the spot. It is now time to put the meat loaf and potatoes in the oven—some organizations of materials are necessary for food, some are useful for containers, some, like the stove, improve the food with heat, and some, like the refrigerator, improve the food with cold. A saleswoman at the door now tries to unload a set of books specially developed

THE KINGDOM OF GOD LET US EXTEND IT

nishings. A woman going through her household looks at the large chairs in the living room, solid and dependable, and just re-upholstered. She expects a terms of service out of them now without further "appropriations." The cobweb on the ceiling in the spare room is a different type of organization. If the particles of a cobweb could think, they might organize into pressure groups and demand some rights to exist on ceiling corners. The commotion in the basement turns out to be Junior, his eyes bright with the thrill of dis-

for Junior, but the encyclopedia already on the shelves in the living room is enough. Some organizations of materials are excellent in themselves but undesirable because they are duplicates. Etc., etc.

Our founding fathers faced a wilderness of forests and streams and tamed them into servants for "one nation, under God, with liberty and justice for all." Today we face wilderness of groups and streams of division, but the task is the same.

—Dorothy Abernethy

Views

Washington Tests Open Occupancy Law

Seattle—The first test of a 1957 Washington law empowering the State Board Against Discrimination to prevent racial discrimination in the sale, rental or lease of housing, public or private, resulted in some threats and name-calling.

The board ruled that Coast Guard Commander John L. O'Meara and his wife must sell their home for \$18,000 to a Negro federal employee, Robert L. Jones.

The O'Meara's claimed that the Jones bid had not been turned down on racial grounds, but because of a prior agreement to sell to another party.

Glenn Mansfield, secretary of the board, said that he had received several calls denouncing its action.

Declares Civil Rights "Our Gerat Problem"

Louisville, Kentucky—The Rev. Fred L. Shuttlesworth, addressing a civil-rights rally here, said that our policy of "preaching something out yonder and doing something else at home" has lost us the respect of the world.

"America's great problem of this hour," stated the leader of the Birmingham bus-seating law protest, "is the gross and flagrant denial of basic civil rights guaranteed by her constitution to her Negroes, and her serious cropping of the liberties of those Americans, North and South, who dare stand and speak against injustice.

"Let us cease listening," he added, "to those whose hearts weep for Hungary and Tibet, but are speechless when a man is taken from a Mississippi jail, lynched, and thrown into a river."

NAACP Stands Against Pro-Lynching Statement

Monroe, North Carolina—Interracial injustice in the South is not to be met with violence says the N.A.A.C.P., in censuring one of its advocates.

Roy Wilkins, executive secretary of the association, said that the N.A.A.C.P. repudiates any "pro-lynching statement by one of our officers, regardless of provocation." Wilkins's statement followed the suspension of Robert Williams, president of the Union County, North Carolina, N.A.A.C.P. chapter, for saying that Negroes "must even be willing to kill if necessary" to protect themselves.

Reveal Results of Desegregation in Capitol

Atlanta, Georgia—Integration of the Washington, D.C., public schools has proved to be a sound educational move, according to Carl F. Hansen, superintendent of the Washington school system.

Academic standards have risen, said Mr. Hansen, and delinquency has declined since desegregation in 1954.

Discussing the effects of integration during a T.V. program sponsored by the Georgia Council on Human Relations, Hansen said that tests given in 1954, 1955 and 1958 indicated a "phenomenal increase in the rate of learning."

Hansen said that Washington schools grouped pupils by ability into four divisions: Honor pupils, college preparatory, general and basic. He believed that this grouping was largely instrumental in keeping superior pupils from experiencing the bad academic effects that many predicted would result from

Migratory Farm Laborers "Disadvantaged"

(Continued from page 1)

In addition to the important economic considerations already mentioned, several insights into housing and transportation must be given. For example, a large potato and onion grower not 200 miles from the city of Chicago maintains a "labor camp" consisting of several quonset huts placed on high ground and a long large barracks type building estimated to be suitable for fifty farm workers. Not one of these buildings has windows nor running water. The "air conditioning" consists of doors at either end of each room. The water supply is furnished by a brook which is used for drinking, washing and swimming. Outside sanitary facilities also drain into this natural water main.

Eight Hundred School Districts Desegregated

Nashville, Tennessee—In a report covering 17 states in the Deep South, Middle South, border states and the District of Columbia, **Southern School News** stated that nearly 800 school districts in the South have been desegregated in the five years following the Supreme Court's desegregation ruling of May 17, 1954. This leaves about 2,100 still segregated.

Only in the states of Alabama, Florida, Georgia, Louisiana, Mississippi, and South Carolina, has there been no desegregation of public schools.

Moscow Radio Broadcasts Parker Story to Africa

London—The lynching of Mack Parker in Mississippi has furnished Radio Moscow with propaganda material for broadcasts to their listeners in Africa.

According to the Russian radio: "It is perfectly clear that none of the criminals concerned will be punished, for in the United States those who murder Negroes are not punished."

Negro Baptist Church Affiliates with White

Detroit, Michigan—The Second Baptist Church Negro congregation has been granted full membership in the all-white Detroit Association of American Baptist Churches. Dr. Richard C. Cummings, secretary of the association stated that "the American Baptist Church has a few Negro congregations in other cities, but this is the only one in Detroit. It is integration in a very real sense."

integration.

Hansen admitted that the larger proportion of honor students were white, and that the greater proportion of the basic pupils were Negroes.

"But this was to be expected," he said, "A great number of the Negro pupils had not been given the kind of educational opportunities they needed. . . . The separate but equal doctrine just did not work."

He further stated that many Negro pupils could not be expected to make achievements at the same rate as many white children, since they were the products of culturally and economically deprived backgrounds.

The educator said that while adjusting to an integrated system was not easy, school discipline has shown improvement over the earlier stages, and a "relatively small number of friction cases" now occur between the races.

—Jean Hess

Only Occupant

An interesting point about this camp is that its sole year-round occupant is a lady from "South of the Border" who lives in one apartment with her four small children. Asked why she lives here, she replies: "My husband is in a nearby hospital recovering from a serious automobile accident which happened over two years ago. I receive \$75.00 a month from the insurance. Where else can I live so cheaply? Besides, we have been coming up here to work for the past seven years."

This family is an illustration to point out the lack of advantages which these children and their mother have. Regardless of the lack of earning power of the father, the low level of existence for the entire family can be predicated of many migrant worker families. What will happen to these children and others like them? Living in squalor, a meager existence, without much formal education. Who can answer the question, what will these girls be like when they are fourteen or fifteen? What will their recreation be? Their outlook on life?

This employer has been paying 80 cents per hour in 1958, probably less prior to then. His initial rate this year was the same. Incidentally, no migrant workers are employed at this farm to the best of my knowledge. Why do these living conditions exist? Possibly because no one cares.

As mentioned earlier, the National Advisory Committee on Farm Labor has reached some conclusions on these problems, but how long will it take before minimum standards are set by legislation and enforced by competent authority? The only answer available is in two or three years. Who will set the standards? The Federal Government or the State Governments?

Transportation Problems

To point out a few observations on the problems of transportation consider the newspaper accounts of truck loads of itinerant farm workers who are either killed outright or maimed because of the simple fact of trying to get to a job with a breakdown old truck, haphazardly converted into a bus. This happens once or twice a year regularly somewhere within the United States, usually in the South or South West.

On the other hand, transportation arrangements are considerably better in the Midwest and the East. Advance transportation costs for travel on legitimate bus, train or air carriers are furnished by employers and later deducted from earnings. This is the proper manner to treat human beings, whether they are native born, minority groups or foreign contract labor who seek to earn a living by production effort within the continental limits of the United States.

—Edward Finnegan

COMMUNITY'S Annual Subscription Drive Final Total \$931.

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A heartfelt "THANKS" from COMMUNITY'S staff to all of you who so generously helped

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These results are very meaningful. Here's a bird's-eye-view of what tremendous things you've done.

First, and foremost, you have introduced your friends into our family of readers. By supporting COMMUNITY, you've shown your desire to work toward a community of Love and understanding among all men. Seeing this interest of yours has sparked us up.

Second, there is the job you've done for me. For as circulation manager, one of the jobs ever present is that of not only maintaining circulation, but also increasing it. In order to do the job YOU did for us, I would have had to send more than 70,000 promotion letters. The returns from this would only cover the cost of the mailing, and there would still be the problem of our other annual expenses.

So, you can see what a great boost you have given us!!

Gratefully,
DOROTHY BESAL
Circulation Manager

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